

are poured out. Come, VAYU, and drink of them,
as
presented.

2. We invoke both the divinities abiding
in
Leaven, INDKA and VAYIJ, to drink of this *Soma*
juice.

3. The wise invoke, for their preservation[^]
INBEA
and VAYTJ, who are swift as thought, have a
thou-
sand eyes,^a and are protectors of pious acts.

4. "We invoke MITBA and VAEUNA,
becoming
present at the sacrifice, and of pure
strength[^] to
drink the *Soma* juice.

5. I invoke MITEA and YAEUNA, who, with true
speech, are the encouragers of pious acts, and
are
lords of true light.^b

6. May VARUNA be our especial protector; may
Varga ix,
MITEA defend us with all defences : may
they
make us most opulent.

7. We invoke INDEA, attended by the
MAETJTS,

^a The attribution of a thousand eyes to *Indra*,
literally understood, is a *Paurdnik* legend: it is nowhere said of
Vdyu, and,
here, is applied to him, it is said, only "by the
grammatical construction,—*sahasrd&sM* being in the dual,— to
agree with the two
substantives *Indra* and *Vayu*; and it is, probably,
stated of *In&ra*,
or the personified heaven, either to signify its
expansiveness, or its
being studded with constellations, whence it
suggested the legend'.
In like manner, *manojv&d*, swift as thought,
although equally in
the dual number, is, properly, applicable to *V&yu*

only.

^b *Rita-sya jyotishaspati. IfitrasaixL Farnna* are included among the *Adityas*, or monthly suns, in the *Faidik* enumeration of the eight sons of *AditL 8'rwtyantare cMsJrfau pufrdw aditer ityup<&- fcramya mitral cJt-a v&wnas cJiefyddikam amnatam.*